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Entering either from above or below one passes first through a belt of tilled ground: corn- and beanfields, each small plot separated from its neighbor by a wall made of heaped fragments of the abundant volcanic rubble. These are the *milpas;* by means of these little properties the villagers are fed, and to them their loyalties are bound.

The houses begin abruptly; they are set close beside the road; most are heavily shaded by trees. The streets are set with stones, rough hewn or placed just as they were found. Only near the *plaza* do the streets become wider, straighter, and smoother; those on the margins of the town are narrow and rough and often crooked. Most have steep grades; when this is so there is not a gradual gradient, but a series of alternating slants and levels. So the streets were laid out before the white men came. The method suggests the alternating stairways and platforms of the Indian *teocalli;* certainly it is adapted to a traffic made up solely of laden men and women; when the roads were first made there were no pack animals in Mexico. Today too the streets are very still; in them no wheel ever moves.

Tepoztlán was a *pueblo* of the Tlahuica, one of the Nahuatl-speaking tribes[1] that made up the last immigration south to the plateau region before the coming of the Spaniards. The ideograph of the town, an ax set in the sign for "mountain" or accompanied by

[1] Others were the Xochimilca, Chalca, Tepaneca, Acolhua, Tlaxcalteca, and Azteca.

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men. The maguey does not flourish at this low altitude; therefore *pulque* (anciently *octli*) must be imported, and its use is confined largely to festal occasions.

The ancient male costume of the Aztecs, although modified according to the social position of the wearer, was composed of three principal garments: the *maxtlatl*, a belt or loincloth with the ends hanging down in front like an apron; the *tilmahtli*, a woven cape worn over the shoulders and knotted in front; and the *cactli*, sandals of leather or woven of maguey fiber. Of these three the first has entirely disappeared,[1] the second influenced the form and use of the modern *zarape*, while the third remains little changed today. For all articles of men's clothing worn today in Tepoztlán, Nahuatl terms are in use. The ancient term *tilmahtl* is applied to the *zarape*, and the sandals are still called *cactli* or *cuitlax-cactli* ("leather sandals"). The other terms are descriptive compositions, or are Spanish roots modified to suit Nahuatl linguistic patterns.

A man wears one or more shirts (S. *camisa;* N. *cotontli*) and over these, when the weather is colder or for better dress, a blouse (S. *blusa;* N. *panicotontli*). These, like the trousers, are made of cheap white cotton cloth bought in the local stores and are made up by the women. The blouse is buttonless; the lower ends tie together in front. For holiday attire the shirt may be pink or blue, or a colored vest (S. *chaleco*)

[1] It may possibly be worn by some in Tepoztlán, as it still is elsewhere in Mexico (*ibid.*, p. 121).

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from Yautepec at a considerable distance because he wears his trousers shorter and tighter and because he is likely to wear a handkerchief at his neck. It is also probable that there are dialectic differences[1] which distinguish Yautepec from Tepoztlán. Of differences between hamlets within the community there are probably many. In Santa Catarina beans are first toasted and then boiled with much *epazote*,[2] whereas in Tepoztlán that staple is not toasted and the boiling is usually without *epazote*. No statistical proof can be offered here of the statement, which in Tepoztlán is generally accepted as representing the fact, that in San Andres marriage takes place, "according to ancient custom," generally at the age of twelve to sixteen, whereas in Tepoztlán the ages are most commonly from eighteen to twenty-four.

In spite of local differences, the eight villages are bound together by certain institutions in which each village has a share. Chief of these institutions are the common lands, the market, and the traditional festal and ceremonial organization. The bi-weekly interchange of goods and gossip at the market has already been briefly described. The other two principal integrating factors require more comment.

The common lands[3] of the community constitute

[1] Differences in Spanish spoken. Little Nahuatl is spoken at Yautepec, which, although a pre-Columbian site, is now largely a *mestizo* community.

[2] *Chenopodium ambrosioides* L. This statement rests on the account of one informant.

[3] The general subject of "The Land Systems of Mexico" is admirably treated in G. M. McBride's book of that title, previously cited.